Volume II - Guide to Designing Curriculum

Honoring Tribal Legacies: An Epic Journey of Healing

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Front Cover art: Nez Perce Village at Ahsahka (where the North Fork of the Clearwater meets the Clearwater) circa 1805. Image courtesy of the National Park Service, Nez Perce National Historical Park. Nakia Williamson-Cloud, artist.

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HONORING TRIBAL LEGACIES

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CHAPTER 3

Differentiated Instruction

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Differentiation advocates teaching each student as an individual worthy and capable of handling a meaning-rich curriculum. It also advocates an environment in which each student comes to understand, own, and value his or her capacity as a learner. (Tomlinson & Imbeau, 2010, p. 77)

Introduction

A differentiated instructional approach builds the capacity of each student through genuine engagement in holistic learning that encompasses intellectual and emotional development (Tomlinson & Imbeau, 2010). The unique strengths, abilities, and needs of each student are considered as educators from various realms, including general, special, and gifted education, unite to achieve a common goal of creating equity in access to high-quality instruction and intervention (Ernest, Thompson, Heckaman, Hull, & Yates, 2011; Jones, Yssel, & Grant, 2012; Tomlinson & McTighe, 2006). Members of the educational team are proactive in designing environments that provide multiple pathways for learning (Huebner, 2010; Sousa & Tomlinson, 2011). Of particular importance, learning extends beyond the classroom walls to connect students with the identities, values, worldviews, interests, and life experiences they bring from their home communities (Silvers & Shorey, 2012; Tomlinson, 2008). Educators implementing differentiated instruction recognize their potential to impact each student's life as they design learning opportunities that mirror the complexity of real world issues students will grapple with as they become adults.

How does differentiated instruction move us forward in Honoring Tribal Legacies? First, it is important to recognize that differentiated instruction is not a new idea. It has existed in Native communities since time immemorial. The tenets of differentiated instruction were reflected in findings of a national study (CHiXapkaid, Inglebret, & Krebill-Prather, 2011) that resulted in the conceptualization of Native American student success as:

> a process that takes place across all of the contexts of daily life – home, community, and school. Educational success is reflected when the unique talents and gifts that EVERY student brings to the educational process serve as a foundation for learning. As part of the learning process, Native students build their knowledge of Native culture, history, and

> language. Fostering the development of Indigenous knowledge, talents, and gifts then enhances the capacity to 'give back' to their communities. As students give back, a real purpose frames their learning and connects them to their families and communities. A sense of accomplishment and interconnectedness leads to a state of health and wellbeing reflected in all areas—mental, physical, spiritual, and emotional. (p. 7)

In the following discussion, we draw parallels between differentiated instruction and this evidence-based conceptualization of Native American student success.

Differentiated instruction (Tomlinson & Imbeau, 2010) and Native educational success (CHiXapkaid, Inglebret, & Krebill-Prather, 2011) are grounded in a systemic view of education. Teaching is approached as a holistic, multidimensional process that builds upon the strengths, talents, and gifts that each student possesses. Differentiated instruction and Native educational success hold equity in access to high-quality instruction as a priority. Thus, student needs are met through the coordinated efforts of educational team members who create learning opportunities that can be experienced through diverse pathways. A rigorous differentiated instructional approach connects to the personal experiences, interests, and worldviews of students, thereby extending logically to the inclusion of Native culture, history, and language. The conceptualization of Native student success holds promise for enhancing differentiated instruction through its focus on fostering health and wellbeing in a holistic manner, while adding physical and spiritual dimensions to enhance intellectual and emotional growth. In addition, students are interconnected with their communities, as they learn about who they are, where they have come from, and the capacities they have to "give back" locally and to society at large.

Differentiated instruction (Tomlinson & Imbeau, 2010) and the conceptualization of Native American student success (CHiXapkaid, Inglebret, & Krebill-Prather, 2011) also clearly align with the place-based multiliteracies (PBM) framework, described in detail in the *Place-Based Multiliteracies Framework* chapter. PBM conveys learning holistically and in a manner that is centered on the elements of a particular place. The knowledge, skills, sense of self, and sense of place that students bring to learning from their homes and communities serve as the foundation for new

learning to occur through differentiated channels. Students are guided on a journey of discovery as they explore complex relationships among the elements of a particular place. They do this through engagement with a wide array of high quality texts accessed through multiple senses and differentiated pathways that intertwine with their strengths, talents, gifts, and needs. As learners construct meaning related to the health and wellbeing of a particular place, they gain insight into their own mental, physical, spiritual, and emotional health. Synergy is catalyzed as differentiated forms of literacy are combined to spark the generation of potential solutions to real-world challenges. Out of this grows appreciation and respect for differentiated ways of knowing, ways of being, and ways of doing (Martin, 2008). As members of learning communities, students gain a sense of accomplishment, belonging, and "giving back" as they Honor Tribal Legacies in the context of a particular place. Through the overlapping frameworks of PBM, differentiated instruction, and the conceptualization of Native American student success, learning is meaningfully connected to individual lives, communities, and society.

This chapter explores various dimensions of differentiated instruction as they relate to Honoring Tribal Legacies. As a starting point, a metaphor of a teacher and students weaving a story blanket is used to illustrate the overall system of differentiated instruction. Considerations in creating a learning environment conducive to meeting the basic and differentiated needs of students are then presented. This is followed by discussion of the primary elements of differentiated instruction. These involve: (a) content—what students are expected to learn, (b) process—how they are expected to learn it, and (c) product—how they will show what they have learned (Tomlinson & Imbeau, 2010). Examples of how each element can be enacted in Honoring Tribal Legacies are provided.

Bald Eagles in Rocky Mountains.

Beaver's Purdy Creek Weaving by sa' hLa mitSa (Dr. Susan Pavel). Photograph by Shelly Hanks. Materials: Beaver fur, sheep's wool.

Purdy Creek flows into the Skokomish River. The beavers make their home along Purdy Creek where you can find purple iris and yellow skunk cabbages. The colors of this unique blanket are an acknowledgement of Purdy Creek, which is one of my favorite drives near the Hood Canal. The blue waves represent the flow of water, the purple triangles showcase the Indigenous iris, the yellow and white squares portray the skunk cabbage, and the green spaces are indicative of the lush vegetation that grows along Purdy Creek. The beaver fur is a very traditional material used to embellish the blankets of old and used in a contemporary way to acknowledge that source.

sa' hLa mitSa (Dr. Susan Pavel)

Weaving the Story of Differentiated Instruction

Differentiated instruction unites general educators from a variety of disciplines, special and gifted educators, speech-language pathologists and other allied professionals, school administrators, students, families, and community members in pursuit of a common goal fostering access and

achievement for all students. In parallel, the Honoring Tribal Legacies project represents a collaborative endeavor coalescing the world knowledge, talents, gifts, and perspectives of team members from a diverse array of backgrounds—educators from preK-12, higher education, and the National Park Service, Tribal elders, librarians, archive specialists, a historian, a videographer, cultural specialists, mapping experts, and artists. To build relationships and promote collaboration and synergy among the team members, we have had opportunities to meet face-to-face at various points during the Honoring Tribal Legacies project.

One of our gatherings brought team members together to contribute to the weaving of a story blanket. We were led by sa' hLa mitSa (Dr. Susan Pavel), a Coast Salish master weaver, who initiated us into the process by explaining the significance of what we were about to do. She shared the following. Weaving grew out of ancestral knowledge encompassing the natural and spiritual worlds. The traditional weaver drew from scientific knowledge of chemistry and ethno-botany, as he or she identified, selected, and prepared materials, such as the dyes and fibers. At the same time, the weaver recognized these materials as spiritual gifts provided through the generosity of the plant and animal peoples. As we opened ourselves to the experience, we would be able to feel rhythms of the earth, such as waves repeatedly tapping the shore or the day emerging with the sun rising high in the sky and then the darkness enveloping us as the sun slid behind the hillside. Weaving would immerse us in the patterns of life, showing us the interconnections among all things and bringing us into the rhythmic flow of time from the past to the present to the future. As such, weaving was viewed as going beyond being an activity to constituting a lens for viewing the world.

After a pause for reflection on our role in Honoring Tribal Legacies, it was time to participate actively in the weaving of the story blanket. In preparation for us, as she set up the loom, Susan had considered the context for our learning experience. To facilitate the weaving process for novices, Susan had threaded yarns on the loom in a vertical direction. These were referred to as the warp. In addition, she placed a bench in front of the loom so that each of us, in our role as learners, could sit next to her and receive differentiated instruction through verbal cues, physical assistance, or encouragement as needed. We took turns weaving in the horizontal yarns, called the weft or

filling, as we told personal stories that would become part of the blanket. As we co-constructed the blanket, we absorbed its teachings. We could see the weakness of individual strands of yarn that became stronger as they were woven together from different directions. We understood that the blanket, as a whole, was dependent on the strength of each of our unique contributions, just as our families and communities, were strengthened by individuals coming together to achieve a common, unified purpose.

Metaphors are commonly used as teaching tools in Indigenous communities (Bergstrom, Cleary, & Peacock, 2003: LaFrance & Nichols, 2008). In this case, we use the metaphor of weaving to illustrate the differentiated instruction approach (Tomlinson & Imbeau, 2010). First, we prepare for the weaving process by creating physical and affective environments that facilitate learning. Then, we consider the prior knowledge and skills, strengths, preferences, needs, and interests that students bring to the learning situation. We understand that we need to be flexible, as we do not know for sure what is to come. Each student brings in his or her own yarn—nubby or smooth, thick or thin, tight or loose, bright or muted, solid or mixed colors, as well as many unique combinations that we have not even imagined. Next, we weave together the key elements of *content* and *process*. We initiate weaving by threading the warp yarn vertically as we provide access to meaningful curricular content. Next, instructional processes that integrate diverse ways of knowing, doing, and being (Martin, 2008) are woven horizontally to serve as the weft. Extended engagement in the weaving together of content (warp) and processes (weft) results in a multidimensional *product* built on a unified whole.

When a learning experience results in "an emotional 'Aha!' chemicals are released that stimulate the brain's reward system and keep us motivated to keep learning. However, racing through an overpacked curriculum … to take a high-stakes test raises anxiety and releases chemicals that shut down the brain's higher-order processing. (Sousa & Tomlinson, 2011, p. 14)

Creating a Learning Environment Conducive to Differentiated Instruction

Just as with the act of weaving, differentiated instruction goes beyond the use of particular strategies to serve as a lens for seeing the world. Through this lens we see all students achieving educational success. Creating a learning environment for this to occur involves educational team members in examining their own beliefs regarding the purpose of education and understanding how these beliefs provide the foundation for viewing both the basic and uniquely differentiated needs of students.

Basic Student Needs. Learning is a multi-faceted process that encompasses more than cognitive growth and development to involve social, emotional, physical, and spiritual dimensions. Sousa and Tomlinson (2011) make reference to Maslow's hierarchy (1943) in emphasizing that student needs for safety and for physical health and wellbeing must be met before they are ready to learn. For example, it is important for the teacher to know if a student has come to school hungry or excessively tired and to have a means for addressing these concerns. The school environment should also promote safety by protecting students from bullying or teasing. When these fundamental needs are met, the next level of Maslow's hierarchy dominates behavior—the need for establishing a sense of belonging based on positive relationships with peers, teachers, and others adults in the learning environment. Research (CHiXapkaid, Inglebret, & Krebill-Prather, 2011; Doyle, 2012) involving Native students has identified relationships with teachers as a primary factor contributing to student academic achievement. When a student feels a sense of belonging in the school environment, Maslow's hierarchical framework moves each student toward fulfilling a need for self-esteem and to feel respected and valued by others. This then sets the foundation for the highest level of the hierarchy—the pursuit of self-actualization as students strive to meet their full potential.

In elaborating the worldview represented by differentiated instruction, Tomlinson (2003) highlights the need to go beyond a focus on intellectual growth to be responsive to the basic needs of students in a manner consistent with Maslow's hierarchy (1943). Tomlinson asserts that all

students need to feel a sense of: (a) affirmation, (b) contribution, (c) power, (d) purpose, and (e) challenge. *Affirmation* occurs when students feel accepted, when their worldviews and values are represented in the curriculum, their strengths and gifts are recognized, and they feel physically and emotionally safe. *Contribution* refers to each student's understanding that he or she has the capacity to "give back" by using individual strengths and gifts to make a real difference in the local community and the broader world. *Power* involves comprehension of school expectations and the means for achieving these expectations. This then serves as a foundation for each student gaining a sense of control over his or her life. *Purpose* reflects the meaning underlying a learning experience and its authentic connection to daily life. *Challenge* takes students to new levels of learning that involve risk-taking, stretching their thinking, and seeking ways to make their dreams become reality. These five elements together combine to lead students to a sense of safety, self-esteem, confidence, and toward the highest level of Maslow's (1945) hierarchy—self-actualization—and they provide the basic foundation for differentiated instruction.

Teachers should continually ask, "What does this student need at this moment in order to be able to progress with this key content, and what do I need to do to make this happen?" (Tomlinson & Imbeau, 2010, p. 14)

Differentiated Student Needs. Students come to today's classrooms with a wide array of learning and life experiences. This diversity necessitates that the educational team members take time in getting to know students as individuals who bring variations in: (a) prior knowledge and skills; (b) strengths, preferences, and needs; and, (c) areas of interest (Tomlinson & Imbeau, 2010). The creation of learning opportunities that realistically challenge students requires team members to be aware of the proximity of each student's *prior knowledge and skills* related to key content (Vygotsky, 1962). Proactively planning for multi-directional movement along a continuum for advanced and emerging learners stretches the capacity of each, while ensuring learning goals are attainable. Recognizing and valuing each student's unique *strengths, talents, gifts, and preferences* affirms his or her self-worth, while tapping into the capacity of each to make positive and authentic

contributions to learning in the classroom environment, as well as to "giving back" to the broader community. Understanding and being responsive to the individual needs of students requires educational team members to design systems of support that ensure educational expectations are clearly communicated and a learning environment exists where desired outcomes can be realistically achieved. At the same time systems for extending expectations are developed so that students have the opportunity to seek out learning challenges, to explore possibilities for making their dreams become reality, and to achieve increasingly greater levels of self-awareness and independence. Incorporating students' *areas of interest* holds potential for enhancing their motivation, as they see the underlying purpose and relevance of what they are learning in their daily lives.

Painting by Monica Sanyal.

Ponderosa Pine
The painting shows the sun rising to unveil the grandeur of the Ponderosa Pine. Mystery lies in the shadows waiting to be revealed by the morning light.

Content

Now that we have explored the worldview and learning environment that serve as a foundation for differentiated instruction, it is time to address the element of content or what we expect students to learn. The following discussion highlights the importance of making content relevant to students' daily lives, as well as how we communicate value (or lack of value) through what we choose to include in curricular content. This is followed by a presentation of the enduring and essential content designed for the Honoring Tribal Legacies project. We connect to the analogy of weaving as students' prior knowledge and skills, strengths, preferences, and needs, and areas of interest become part of the vertical "warp" yarn of content.

A Question of Curricular Relevance. As was previously stated, differentiated instruction is responsive to the background, worldviews, and interests of students (Tomlinson & Imbeau, 2010; Tomlinson & McTighe, 2006). The Washington State Legislature (2005) has taken the position that:

> **. . . Indian students may not find the school curriculum, especially Washington state history curriculum, relevant to their lives or experiences. In addition, many [non-Indian] students may remain uninformed about the experiences, contributions, and perspectives of their Tribal neighbors, fellow citizens, and classmates. The legislature further finds that the lack of accurate and complete curricula may contribute to the persistent achievement gap between Indian and other students. (RCW 28A.345.070, p. 2)**

Results of a national study of Native student success (CHiXapkaid, Inglebret, & Krebill-Prather, 2011) indicated that 70% of participants associated with Indian education felt that K-12 school systems were not meeting the educational needs of Native students. An identified priority was to prepare Native students for living in both Native and non-Native worlds. This reflects a need for students to be engaged in learning that represents multiple viewpoints of history and contemporary life, such as the story of Lewis and Clark and their expedition's long-term effects on Tribal communities.

Communicating Value. The omission of particular content from educational curriculum and instruction communicates that it is not valued. While accounts of the Lewis and Clark journey have been represented in K-12 curricula on a broad scale for years, associated stories have primarily been articulated through the perspectives of William Clark, Meriwether Lewis, and other members of the expedition. As stated by Germaine White (2002), a Salish leader, "Early accounts of the Lewis and Clark story largely excluded or dismissed the Native peoples encountered by the explorers—people who had been here for millennia" (p. 44). As a result, students were sent the message that Tribal perspectives and contributions to the journey were not valued. The Lewis and Clark Bicentennial (2003–2006) changed that message. Through the advocacy of the Circle of Tribal Advisors, involvement of Tribal peoples became the number one priority of the National Council of the Lewis and Clark Bicentennial Commemoration (Circle of Tribal Advisors, 2009). As a consequence, we now have a plethora of materials presenting Tribal perspectives on the Lewis and Clark expedition available for infusion into curricula and instruction. These materials include a wide range of videotaped presentations, books, articles, websites, illustrations, artwork, photographs, audiotapes, music and sound recordings, live and virtual exhibitions, maps, road signs and displays, interpretive centers, place names, stories, artifacts, symbols, and much more. Integrating these resources into differentiated instruction holds promise for promoting a more balanced portrayal of the Lewis and Clark expedition, as well as for affirming the contributions that Native Americans have made to our society.

Enduring and Essential Content. Our intention in guiding the design of curriculum and instruction Honoring Tribal Legacies is to engage both Native and non-Native students with high-quality, rigorous *content* that is relevant to their daily lives and local communities. At the same time, we want students to see the relationships between what is happening locally to the complexity of regional, national, and global concerns and decision-making through time. To accomplish this, we asked the question, "What content is enduring and essential for students to learn in Honoring Tribal Legacies?" In response we designed Enduring Understandings and Essential Questions that serve as the "warp" yarns of curriculum content in the differentiated instruction approach, which is

in alignment with the Big Idea of Honoring Tribal Legacies along the Lewis and Clark National Historic Trail. These are summarized below and presented fully in the chapter, *Curricular Schema and Curriculum Expressions.*

Enduring Understandings

- A diversity of American Indian peoples were the original inhabitants of North America and have made significant contributions to the U.S. over time and continue to do so today.
- History can be described and interpreted in various ways and from different perspectives.
- Knowledge of cultural, environmental, political, social, and economic factors affects how we make sense of a particular place.
- Specific places are affected by past, present, and future events occurring locally, regionally, nationally, and globally.
- Decisions that are made about a place at a particular time will affect the status of that place for years to come.

Essential Questions Aligned with Trail/Tribal Themes

- Traces of the Past Observed Today—What was life like before Lewis and Clark?
- Encountering Indigenous Peoples—What happened during the Lewis and Clark journey?
- Unity through History—What happened during the last two hundred years?
- What are we going to do in the future?

In differentiated instruction, the content associated with the Enduring Understandings and Essential Questions for each teaching (curriculum unit) generally remains the same across students. Some exceptions may occur, such as those for emerging learners who need to go back to previous content before moving forward or for advanced learners who move forward prior to their classmates. Some students may have Individualized Education Plans (IEPs) that require changes to the actual content (Tomlinson & Imbeau, 2010).

Differentiated instruction involves proactive planning so that students can access content associated with Enduring Understandings and Essential Questions through multiple pathways.

The key word here is proactive, as educators anticipate a range of student strengths and needs and assemble materials ahead of time in preparation for learning (Tomlinson & McTighe, 2006). During this process, consideration is given to student differences in prior knowledge and skills, strengths, preferences, and needs, as well as their areas of interest. The underlying goal is to hold high expectations for all students, while at the same time ensuring that the content is comprehensible for each. Various strategies can be used to achieve this.

Prior Knowledge and Skills. To address variations in prior knowledge and skills, text sets of written materials representing diverse readability levels can be compiled. Readability is associated with multiple dimensions of written text complexity, including quantitative and qualitative attributes, as well as reader and task considerations (Common Core State Standards Initiative, CCSSI, 2010). Several different computer programs can be used to determine quantitative text complexity through measures, such as word frequency, sentence length, and cohesion (Council of Chief State School Officers & National Governors Association, 2010). Qualitative measures involve human judgments of attributes, such as levels of meaning, structure, language conventionality, and knowledge demands based on life experiences and familiarity with specific literary genres and academic disciplines (CCSSI, 2010). Quantitative and qualitative dimensions of text complexity can be determined ahead of time, based on an analysis of the text itself. Within particular learning situations, educators go further in matching a text to the characteristics of a specific reader and task requirements. (While it is beyond the scope of this chapter to describe the methods for determining text complexity, more detailed information regarding this process can be found in the Common Core State Standards, Appendix A, CCSSI, 2010).

As a part of differentiated instruction, educators often compile a text set of graduated readability levels so that learners can move along a continuum to either easier texts or to more difficult texts that provide access to key content. An example of a graduated text set (Inglebret, 2014; Inglebret, Banks-Joseph, & Matson, 2014) derived from storybooks associated with the Northwest Native American Reading Curriculum (Constantino & Hurtado, 2006; Office of the Superintendent of Public Instruction, Washington State, 2002) is presented in Table 1.

Table 1. Example of a Graduated Text Set Focused on a Specific Content Area

Content Area	Grades K-1	Grades 2-3	Grades 4-5
Canoe Traditions	*Shovel-Nose Canoe* by Pascua	*Look What I Found!* by Jainga	*A Message from the Cedar Tree* by Egawa
	Ocean-Going "Fishing" Canoe by Pascua	*Herbie and Slim Nellie's First Journey* by Egawa	*The Building of a Canoe* by the Tulalip Tribe
	In Our Canoe by Jainga	*The Life Cycle of a Canoe* by Culpepper	*The Challenge of the Paddle to Seattle* by Marich and Bragg
	Canoe, Canoe, What Can You Do? by Jainga	*Sand Flea in the Side of a Canoe* by Pascua	

These storybooks might be integrated into Honoring Tribal Legacies teachings. It can be seen that students are provided access to content regarding canoe traditions through a set of topic-focused reading materials representing a range of readability levels. Students should be encouraged to seek content within their zone of proximal development (Vygotsky, 1962) as they strive to meet high expectations for their learning and to promote continued growth in their reading skills.

Strengths, Preferences, and Needs. The place-based multiliteracies (PBM) framework, presented in detail in the chapter, *Place-Based Multiliteracies Framework,* provides a means to match learner strengths, preferences, and needs with various text types underlying specific learning opportunities. The PBM approach goes beyond written text to encompass a broad range of texts—inclusive of verbal, recorded, constructed, or observed items—that represents a meaning (Healy, 2008). Examples of texts include patterns of nature, stories told through artwork, music, the oral tradition, tools of survival and daily life, written symbols, logos, and various forms of digital media. As teachers and students work together to grapple with real-world issues, text sets are constructed that represent a wide array of text types. Students are then provided opportunities to explore content through a diverse text set using an array of modes, including visual, auditory, tactile, spatial, smell/taste, movement/gesture, linguistic, and spiritual. Use of particular modes is guided

by the underlying purpose of a specific learning episode, while individual preferences, strengths, and needs can be simultaneously considered. Preferred or familiar modes may provide a starting point but it is also important to stretch learners to explore less preferred or unfamiliar modes to increase breadth of understanding and skills.

An example of a text set that grew out of a relationship with Clatsop Tribal members and experiences of a particular "place" is included in the *Place-Based Multiliteracies Framework* chapter. This text set includes written literary, informational, and synthetic texts (combining attributes of both literary and informational texts), as well as websites, photographs, videotaped presentations and stories told through the oral tradition, hands-on materials available in a traveling trunk, and suggested field trips that provide opportunities to interact with elements of the natural and built environments. An additional text set involving learning materials pertaining more broadly to the Lewis and Clark National Historic Trail can be found in the teaching, *Honoring Tribal Legacies in Telling the Lewis and Clark Story.* Both of these text sets are designed to integrate a full range of modes for student exploration. Thus, they hold potential for being responsive to individual learner strengths, preferences, and needs. Further examples of text sets represented in featured Honoring Tribal Legacies teachings (curriculum units) are provided in Table 2. More detailed descriptions of the specific texts are included in each of the identified teachings.

Table 2. Text Sets Represented in Each of the Featured Honoring Tribal Legacies Teachings

Teaching (Curriculum Unit)	Grade Level	Text Sets Representing a Range of Place-Based Multiliteracies
Discovering Our Relationship with Water	Pre-K	Tribal homelands, video of flowing water, songs, place names and words for water spoken in Indigenous languages, water in various forms, discovery journals, Lewis and Clark journal quotes, maps, winter counts, calendars, websites, video and audio-recordings about water, outdoor sites, float and sink objects with a chart, illustrations, photographs, outdoor materials for building boats, sand or clay for building a landscape, quote from an Indigenous leader, diagram of water cycle, pH testing chart, read-aloud stories and books, Indigenous sign language and symbols.

Teaching (Curriculum Unit)	Grade Level	Text Sets Representing a Range of Place-Based Multiliteracies
Honoring Tribal Legacies in Telling the Lewis and Clark Story	Intermediate (Grade 4)	Tribal homelands, written literary, informational, and synthetic texts, maps, road sign symbols, logos, journals, online exhibitions, videos, various forms of graphic organizers, dictionaries, photographs, circular and linear timelines, poetry, websites, music and environmental sound recordings, hands-on materials, instruments, and artifacts in traveling trunks, artwork, natural outdoor sites, Tribal museums, interpretive centers, or parks.
A Thousand Celilos	Intermediate (Grades 4-5)	Tribal homelands, local Tribal literature, experience, and oral history elevated to mentor text status, Indigenous place names, videotapes, photographs, websites, Prezi presentations, maps, original interviews with community members, journals, community observation records, illustrations, graphic organizers, slideshow.
Exploring Your Community	Intermediate (Grades 4-5)	Tribal homelands, journals, maps, posters, websites, voice recordings, photographs, petroglyphs, pictographs, primary documents (from The National Archives), secondary sources, videotapes, illustrations, paintings, Library of Congress and Dewey Decimal Systems, classroom archives, books, pamphlets, oral histories and interviews, artifacts, timeline of community people, buildings, and events, outdoor space.
Sx^{w}iwis (The Journey)	Secondary	Salish homelands, maps, readings, video-clips, legislative documents, Salish place names text, video-clips of elders speaking, images of plants, Salish Seasonal Round, Salish calendar, audio-files, quotes from interviews with Tribal members, meeting minutes, photographs, Tribal cultural department narrative, books, poems, coffee table books on landscapes, thesaurus, Lewis and Clark journal entries about the Salish, Salish oral histories, website presenting how American Indian artists responded to the Lewis and Clark Bicentennial through art, dramatic readings from journals and oral histories.

Teaching (Curriculum Unit)	Grade Level	Text Sets Representing a Range of Place-Based Multiliteracies
Apsáalooke Basawua Iichia Shoope Aalaputtua Koowiikooluk	Secondary	Apsáalooke homelands, Medicine Wheel, oral histories, Indigenous place names and naming systems, maps, photographs, archaeological data, community discussions, journals, creative art pieces, presentations, video and audio files, graphic organizers, websites, books, articles, recipes, medicines, ethnographies, ethno-poetry, interview transcripts, speeches, artifacts, dancing, music with transcribed lyrics.
Tribal Legacies of Pathfinding	Secondary Postsecondary	Tribal homelands, maps, application of software, such as Stellarium, digital presentations using Prezi or EdCanvas, readings, videotapes, websites, timelines, 3-D dioramas, Lewis and Clark journal entries, Indigenous place names, videotaped interviews with Tribal members, a skit, artwork, photographs, artifacts.

Areas of Interest. Consideration of students' areas of interest can facilitate their active engagement in learning experiences. Sousa and Tomlinson (2011) describe interest as "a feeling or emotion that causes an individual to focus on or attend to something because it matters to that individual. Topics, events, or instances that are interesting to a person draw and hold that person's attention. They evoke curiosity or result in fascination" (p. 112). The featured Honoring Tribal Legacies teachings (curriculum units) are designed to be relevant to students' daily lives and local communities and, thus, hold potential for connecting with student interests. For example, through the teaching, *Discovering Our Relationship with Water*, the topic of water is explored through inquiry and hands-on activities that connect children in early learning programs with their immediate physical environment. In addition to this teaching, Appendix A contains a water education resource, *Waterways Connect Us*, that identifies ways for older students to connect with water resources, such as through volunteer ecological restoration projects and water quality monitoring in their geographic areas.

An early iteration of an Honoring Tribal Legacies teaching that can tap into student interests involves the exploration of flags. A *Flag Curriculum* is included in Appendix B. This curriculum explores the evolution of flags and their designs starting with the U.S. flag and then focusing on a state and a Tribal flag that are of interest to students. Students create their own flag as they explore the concept that flags represent the identities and values of their designers. The *Flag Curriculum* links to the border design of the opening page of the Tribal Legacies website at www.lc-Triballegacy.org, and the 65 Tribal flags that are featured there can be explored further through the Tribal flags webpage. This website allows students to select particular Tribal flags and examine the designs that are of interest to them.

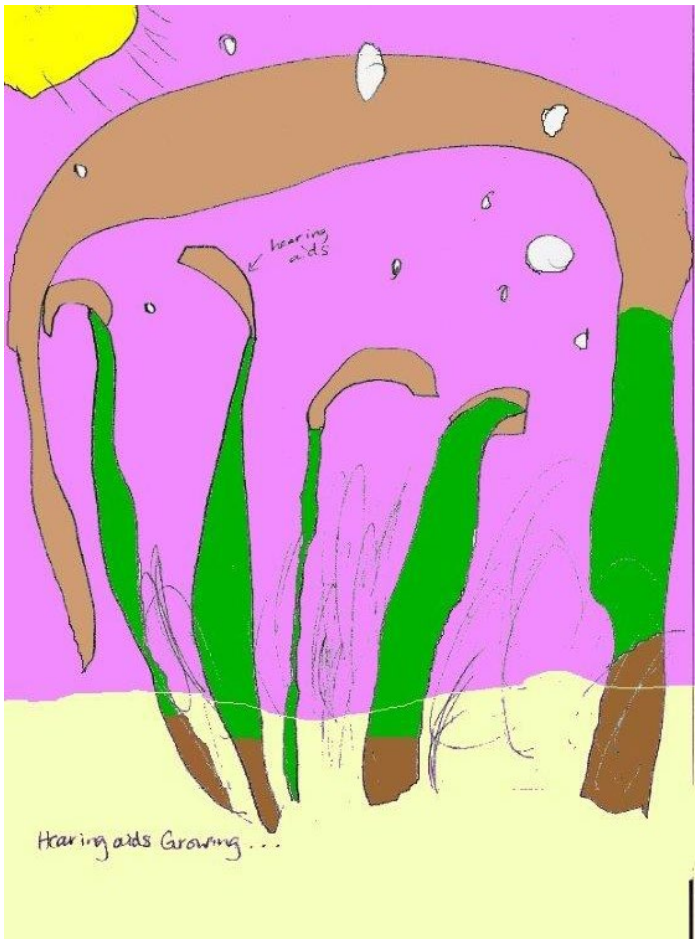
Process

We refer back to the analogy of weaving to elucidate *process* in the differentiated instruction approach. We have woven the content or vertical (warp) yarns that provide students with access to content via a variety of pathways. Now, we are prepared to weave in the horizontal (weft) yarns of process that represent how we expect students to learn. In this phase, educators provide opportunities for students to make meaning of content by using, applying, analyzing, and interpreting it in different ways. Through differentiated instruction students have the opportunity to tap into their varying ways of knowing, ways of doing, and ways of being (Martin, 2008), as they work toward mastery of key content.

There are a myriad of ways to differentiate the instructional process. As illustrated in Table 3, featured Honoring Tribal Legacies curriculum designers varied the context of learning from groupings involving the whole class, small teams, or pairs of students to assignments that are completed individually. Tomlinson and Imbeau (2010) highlight the importance of using all of these types of learning contexts. At the same time they join other authors (Owocki, 2012; Tharp, 2006) in emphasizing the role of small collaborative groups in building on student strengths, while supporting students who need extra interaction with content materials. Flexible groupings can allow for variations in membership depending on the task and individual student needs. Students

can also be provided opportunities to self-select the group they join for particular learning experiences.

Another feature noted in the student response patterns of the featured Honoring Tribal Legacies teachings is the interweaving of various types of language and literacy. We see examples of various forms of talking, reading, writing, using gestures, creating visuals, using graphic organizers, handling manipulatives, such as artifacts, and interacting with multimedia. This is consistent with the standards of effective pedagogy developed by the Center for Research on Education, Diversity, and Excellence (Tharp, 2006) that emphasize the need to promote development of language and literacy across the curriculum. Furthermore, Pinnell and Fountas (2011) explain that "learning is different but interrelated across different kinds of language and literacy activities; one kind of learning enhances and reinforces the others" (p. 2). Thus, students can be engaged with forms of language and literacy that align with their strengths in certain activities and this will help build skills that can be transferred to areas of need for other activities.



Hearing Aids Growing by Kaid' dub Pavel, age 5.

Table 3. Examples of Learning Contexts and Student Response Types in Featured Honoring Tribal Legacies Teachings

Teaching	Grade Level	Examples of Contexts and Student Response Types
Discovering Our Relationship with Water	Pre-K	Contexts: large group, individual, indoor and outdoor Talk: answer and ask questions, describe, repeat words in Native languages, predict, chant, mimic sounds Read: patterns of nature Write: copy or write words Gesture: point, move to a location, act out, use sign language Hands-on, manipulation: touch/feel, create a 3-D model, handle objects in water and balloons filled with air, water, and ice, build a boat and a water landscape, cut and paste, test solutions, absorb water with a sponge Visual: draw Graphic organizers: charts Music: sing Field trips: visit a location on a map, find items in nature, collect samples of water from nature
Honoring Tribal Legacies in Telling the Lewis and Clark Story	Intermediate (Grade 4)	Contexts: large group, small group, pairs, individual, indoor and outdoor Talk: discuss, describe, answer questions, present, analyze perspective and purpose Read: close, aloud, silently Write: journal entries (notes, sketches), observations, reflections, answer questions (full sentences or bulleted lists), compare and contrast, respond on sticky notes and posters with evidence to support main points and to summarize, project planning, research, design, and evaluation guides, thank you letter, persuasive letter Gesture: express emotions, point Hands-on, manipulatives: traveling trunks containing cultural artifacts Visuals: draw, create road sign symbol Graphic organizers: Venn diagram, concept map, KWL chart Music: handle and play instruments (traveling trunk)

Teaching	Grade Level	Examples of Contexts and Student Response Types
Honoring Tribal Legacies in Telling the Lewis and Clark Story (Cont.)	Intermediate (Grade 4)	Multimedia: brochure, PowerPoint presentation, or videotaped dramatic presentation Field trip: Tribal park, center, or museum Portfolio: compile project materials
A Thousand Celilos	Intermediate (Grades 4–5)	Contexts: large group, small group, pairs, individual, community Talk: discuss, describe, answer questions, interview community members, share stories, infer, predict, compare and contrast, pronounce Tribal place names, analyze point of view, identify loaded words, present, panel discussion Read: close, aloud, silently, envision Write: journal entries (summarize and draw), summarize on a chart or Post-It notes (select the proudest Post-It note), community observation chart, exit slips, quiz, write a play, homework Gesture: express emotions Hands-on, manipulatives: foldables Visuals: draw, exhibit Graphic organizers: T-chart, Venn diagram, Then and Now chart Multimedia: Prezi, Museum Box, PreZentit, VoiceThread, Glogster
Exploring Your Community	Intermediate (Grades 4–5)	Contexts: large group, small group, pairs, individual, community Talk: answer and ask questions, speak with expression, record responses on audio or videotape, interview, discuss, analyze point of view, compare and contrast, analyze Read: aloud, silent Write: journal entries (observe and draw), create and analyze primary and secondary sources, analyze photographs, write a play Gesture: point to locations, mark maps, pantomime Hands-on, manipulatives: handle artifacts and items from nature, sort objects, organize materials into file folders, create a booklet Visuals: take photographs using a camera, cell phone, or tablet, draw illustrations and a map, create a display

Teaching	Grade Level	Examples of Contexts and Student Response Types
Exploring Your Community (Cont.)	Intermediate (Grades 4–5)	Graphic organizer: timeline Multimedia: research websites, school culture fair
Sx^{w}iwis (The Journey)	Secondary	Contexts: large group, small group, individual, indoor and outdoor Talk: discuss, answer and ask questions, analyze use of language, composition, writing style, and descriptive techniques (metaphor or simile), compare and contrast, define, follow cultural protocols, imagine and describe emotions, teach younger students, identify story genre, reflect, Socratic Circle, analyze for viewpoint and bias Read: silent and mark potent passages Write: place names, summarize, answer questions, identify tasks to be completed, student-generated rubric, respond to a passage, story, essay, poem, or statement, write an essay identifying and organizing knowledge, thoughts, and feelings about a place, journal entries, Four Square Gesture: place sticky notes on significant portions of text, mark maps with arrow flags, find locations on a map, identify and express emotions, dramatic interpretation Hands-on, manipulatives: host an event Visuals: create a cultural map (serve as a source of knowledge and work of art), create illustration evoked by an oral story, add illustrations, photographs, or graphic design elements to an essay, analyze art and photographs Field trip: visit, cleanup, reflect upon, and write about a significant place Graphic organizer: semantic map, outline
Apsáalooke *Basawua Iichia* *Shoope Aalaputtua* *Koowiikooluk*	Secondary	Contexts: large group, small group, pairs, individual, community Talk: discuss, answer questions, analyze, categorize, define, present, interview, analyze point of view, audio-recordings via cell phone Read: silent, independent, aloud Write: draft a research project, note-taking, similarities and differences, ethnopoetry, artist's statement, Leader's Log

Teaching	Grade Level	Examples of Contexts and Student Response Types
Apsáalooke Basawua Iichia Shoope Aalaputtua Koowiikooluk (Cont.)	Secondary	Hands-on, manipulatives: mount photographs Visuals: take photographs with disposable camera or cell phone, analyze photographs Music: compose and critique lyrics Multimedia: research websites
Tribal Legacies of Pathfinding	Secondary Postsecondary	Contexts: large group, small group, individual Talk: answer questions, explain, discuss, describe, compare and contrast, present, choral response Read: independent silent, cooperative research Write: journal entries, document analysis, reflection, short skit, Native and scientific nomenclature Gesture: Inside-Outside Circle, navigate National Park Service mapping program Hands-on, manipulatives: 3-dimensional project (timeline with dioramas) Visuals: draw maps, screen capture using Stellarium Graphic organizer: concept maps, flow maps Multimedia: EdCanvas, Prezi, Sumbaloo, PowerPoint, journal entries incorporating songs, art, mixed media, prose, interview, and film.

Various strategies can also be used to promote learning for many students during the differentiated instruction process. Table 4 lists examples that relate to nine areas of instruction and skill-building and include the following: (a) building vocabulary, (b) drawing attention to key content and relationships, (c) maintaining attention in class, (d) supporting reading, (e) building student strengths, (f) self-monitoring of performance, (g) teacher-monitoring of performance, (h) targeted instruction and practice, and (i) connecting with community. Each area is followed by a description of specific strategies that can be used to facilitate learning for many students. It is beyond the scope of this chapter to provide a comprehensive list of strategies. An array of books available on this topic is cited at the end of the table.

Table 4. Strategies to Facilitate Learning for Many Students

Area	Strategy	Description
Building Vocabulary	Pre-teaching	Introduce key vocabulary words found in an episode prior to their use by providing a definition or description, model how the word might be used in a sentence, and ask students to make up a description in their own words.
	Word wall	Post key words on a wall along with definitions and illustrations; encourage students to refer back to these words regularly and incorporate them into classroom discussions and writing.
	Word bank	Have students write key words on a chart along with a definition and illustration (may also include related examples, non-examples, and use in a sentence).
	Illustration	Provide a sketch, photograph, or graphic in association with a word's meaning.
	Word part chart	Break words into prefixes, roots, and suffixes, identify the meaning of each part, and reassemble word-part meanings to determine the meaning of the full word.
	Contextual clues	Use surrounding words and sentences to determine the meaning of a word.

Area	Strategy	Description
Building Vocabulary (Cont.)	Music	Make up a simple musical jingle to sing the word and its meaning.
	Glossary/Dictionary	Refer to a glossary or dictionary to find word meanings (some online dictionaries provide illustrations along with a written definition).
	Review	After an episode, review the definition and description of key vocabulary and construct new sentences using the vocabulary in ways that relate to the episode's content.
	Extensions	Provide more difficult vocabulary lists for advanced students and facilitate use of a thesaurus to identify additional words that relate to the key vocabulary.
Drawing Attention to Key Content and Relationships	Advance and post organizers	Present what is to be learned prior to an episode in a way that shows the overarching content and structure and return to this at the end of the episode; this can serve as a whole-part-whole presentation (the "big picture" is presented first, followed by the parts, then go back to the "big picture").
	Analogies	Present key ideas using analogies, such as describing the finished "product" of a learning experience as a "weaving" with the warp serving as "content" and the weft serving as "process" to communicate the interconnectedness of the components of differentiated instruction.
	Concept maps	Use a diagram to show relationships among ideas, information, and concepts; typically, the core concept is located in the center and is connected to additional levels of circles by lines.
	Venn diagrams	Use intersecting ovals or circles to show similarities and differences between a small number of sets; the overlapping area represents similarities and outside areas represent differences.

Area	Strategy	Description
Drawing Attention to Key Content and Relationships (Cont.)	T-charts	Use a T-shaped, graphic organizer to examine and compare and contrast two aspects of a topic.
	Flow charts	Use a diagram to represent a process showing steps in boxes or circles and their order via arrows.
Maintaining Attention in Class	Think-pair-share	Have students think individually about a question, share thoughts with a partner, then share a response with the larger group.
	Language experience	Write student responses to prompts about a topic on a whiteboard, chart, or computer projection screen; read each response after writing it, and ask for further information or clarification, as appropriate.
	Multiple modes of teacher presentation	Use various modes to accompany verbal presentations, such as demonstrations, examples, photographs, illustrations, graphic organizers, music, and hands-on, and multisensory materials.
	Choice of design modes for learning experiences	Provide students with a range of design modes from which they can select, including visual, auditory, tactile, spatial, smell/taste, movement/ gestural, linguistic, spiritual, and multimodal, as a focus for learning activities; see *Place-Based Multiliteracies Framework* for detailed suggestions.
	Choice of task	Provide various tasks that can be selected by students and completed in daily routines to learn specific content.
Supporting Reading	Interactive read-alouds	Read aloud complex texts and engage students in discussion prior to reading, at key points throughout the reading, and after the reading.

Area	Strategy	Description
Supporting Reading (Cont.)	Reading buddies	Pair older students with younger students for one-to-one reading time.
	Reading volunteers	Invite family and community members to participate in one-to-one reading experiences with students.
	Audio-recordings	Make audio-recordings of complex written texts and/or obtain audio-recordings of books through library resources and make them available for students to augment written texts; class notes may also be audio-taped to allow for repeated listening.
	Text-to-self connections	Have students think of and describe connections between the current text and previous textual forms they have read, such as stories told through words, artwork, music, the oral tradition, or digital media.
	Text-to-text connections	Write student responses to prompts about a topic on a whiteboard, chart, or computer projection screen; read each response after writing it, and ask for further information or clarification, as appropriate.
	Text-to-world connections	Have students think of and describe connections between the current text and the world around them, such as through stories told in the patterns of nature, tools of survival and daily life, across time linking past, present, and future, and in various contexts ranging from local to global.
	Shared readings	Have partners or a group of students read aloud simultaneously.
	Performance readings	Have students assume roles in reading while communicating meaning by varying their voices, such as through readers' theater.
	Post-it note markers	Have students place post-it notes on main points and supporting details of a text; post-it notes can be moved around as students reformulate their thinking.

Area	Strategy	Description
Supporting Reading (Cont.)	Think alouds	Have students describe their thoughts and strategies used while reading.
Building Student Strengths	Expert group jigsaw	Students are assigned to a cooperative group to learn about a topic then: (1) each member is assigned a part of the topic to research individually, (2) individual research is conducted on the subtopic, (3) students meet with another small group that has researched the same part of the topic to share ideas and plan for teaching the subtopic, (4) students return to their original group to teach the subtopic to their peers.
	Interest groups	Provide opportunities for students to select topics of particular interest to them and form a small group to examine that topic in-depth.
	Learning centers or work stations	Set up hands-on learning centers or work stations with materials focused on key content that can be accessed through diverse text types, such as reading and visual arts, writing and drawing, music and sounds, manipulatives and multimedia.
	Advanced materials	Bookmark highly complex texts and learning experiences, such as those provided on the docsteach.org website or on a university website; students may also select more challenging materials from a library or a range of other website resources.
	Learning contracts	Allow students to create a project proposal and learning goals that will be attained through the project; after receiving teacher approval, the student follows guidelines and criteria that are established jointly by the student and teacher.
	Teaching younger students	Provide older students with opportunities to teach the content they have learned to younger students.

Area	Strategy	Description
Building Student Strengths (Cont.)	Tiering	Allow students to work with common content through tasks representing various levels of difficulty; continua of difficulty might range from concrete to abstract, simple to complex, more to less structure, and more to less familiarity.
	Pacing	Adjust the timeframe for completion of assignments to optimize student performance.
Self-Monitoring of Performance	Self-identification of preferred learning strategies	Provide students with opportunities to experience various learning strategies and have them identify which of these work best for them.
	Student assignment charts	Post large charts listing assignments with due dates, criteria for success, and potential resources.
	Agendas	Provide a checklist of tasks designed for various knowledge and skill levels to be completed during independent work periods.
	Student project guides	Provide students with written checklists that can be used during each of the phases of a project, including planning, research, action, and evaluation.
	Rubrics	Use a set of criteria to guide and self-evaluate learning performance; specific descriptions of performance levels are typically embedded within a grid and are used to determine the extent to which learning objectives have been achieved.
	Metacognitive strategies	Provide explicit instruction in procedures that can be used to remember steps involved in performing specific tasks; mnemonics are often used to aid remembering the sequence of steps.
Teacher-Monitoring of Performance	Pre-assessment	Gather data at the beginning of the school year to determine the knowledge, skills, and mindsets that students bring to learning.

Area	Strategy	Description
Teacher-Monitoring of Performance (Cont.)	Formative assessments	Regularly measure student progress in meeting learning objectives.
	Observation notebook	Take notes while circulating through the classroom to identify students who may need to be supported or further challenged.
	Check-in schedule	Provide students with a regular schedule for reporting their progress toward meeting learning expectations.
Targeted Instruction and Practice	Guided reading	Provide explicit reading instruction for a small group with similar skill levels.
	Talk through	Talk through an assignment or idea with a student, breaking it down into doable steps.
	Mini-lessons	Provide brief lessons to address learning gaps observed during daily instruction; for example, a lesson involving further explanation or examples of the visual or spatial modes might be offered.
	Homework assignments targeting student needs	Tailor homework assignments to learning needs observed through student performance during daily instruction and routines.
Connecting with Community	Learn about students' backgrounds	Participate in community events; ask community members and/or a Tribal liaison to suggest accurate and authentic materials that can be used to learn about a particular community or Tribe, such as those presenting history, culture, and language.
	Classroom guests	Invite guest speakers from the community; involve students in interviewing community members.

Area	Strategy	Description
Connecting with Community (Cont.)	Intergenerational learning	Involve multiple generations in learning experiences ranging from elders to early learning (pre-K); for example, through a community garden project elders might share their knowledge of traditional plants, K-12 students might share what they have learned with children in Head Start, and all might be involved in planting and caring for the garden.
	Field trips	Visit sites in a community that contribute to learning about that "place;" examples might include trips to natural sites of significance or to Tribal museums, interpretive centers, or museums.
	Project-based learning	Organize essential content and skills so that they can be accessed through projects involving real-world issues; students can approach the topic in different ways but follow a shared timeline and assignment guidelines.

Sources: Bender (2012); Chapman & King (2011); Pinnell & Fountas (2011); Silvers & Shorey (2012); Sousa & Tomlinson (2011); Sprenger (2013); Tharp (2006); Thousand, Villa, & Nevin (2007); Tomlinson & Imbeau (2010); Tomlinson & McTighe (2006).

Product

As we consider the products generated by students in differentiated instruction, we again refer back to the analogy of weaving. We began with the vertical warp yarns (content), wove in the horizontal weft yarns (process), and now expect a multidimensional, interwoven product representing a unified whole. Tomlinson and Imbeau (2010) define the product of differentiated instruction as "how students demonstrate what they have come to know, understand, and are able to do after an extended period of learning" (p. 15). Implementation of the place-based multiliteracies framework, as described in the *Place-Based Multiliteracies Framework* chapter, results in a student-generated product that addresses real-life concerns for a real purpose and a real audience. The conceptualization of Native American student success (CHiXapkaid, Inglebret, & Krebill-Prather, 2011) focuses on building the capacity of learners to design products that allow them to "give

back" to their community and society at large. All involve an outcome that grows out of sustained engagement in the exploration of a complex and challenging problem in a manner that allows students to demonstrate their comprehension of enduring and essential content as they apply targeted skills.

As we consider the prior knowledge, skills, areas of interest, strengths, abilities, and needs of students, we can vary expectations regarding the products of differentiated instruction. The featured Honoring Tribal Legacies teachings represented in Table 5 demonstrate the diverse array of products that might be designed. A Discovery Journal or portfolio might be used to document learning progress over the duration of a teaching (curriculum unit). A new road sign symbol for the Lewis and Clark National Historic Trail might be designed. Students might create records modeled after those produced by Lewis and Clark and by Native peoples living along the Trail. A cultural map that is both a work of art and a source of knowledge can be constructed for use as a teaching tool for younger students. A social action project might be conducted that requires students to recognize injustice, explain its impact, devise an action plan, and document the outcomes of actions taken. As a final example, a three-dimensional product that integrates knowledge and skills associated with cartography, geology, ethnobotany, and human adaptive physiology might be constructed. Many other possibilities are presented in Table 5.

Bad River at LaFramboise Island, Pierre, South Dakota.

Table 5. Examples of Student Products Designed using the Featured Honoring Tribal Legacies Teachings

Teaching	Grade Level	Examples of Potential Student Products
Discovering Our Relationship with Water	Pre-K	A "Discovery Journal" documenting learning in each episode—responding to questions, such as "What has been your relationship with water today?" and to prompts, such as "Name some things that you see when you go to the lake/river/ocean." Students draw maps, pictures of water in different states, and a water cycle, as well as record their conclusions about an experiment.
Honoring Tribal Legacies in Telling the Lewis and Clark Story	Intermediate (Grade 4)	A new symbol for the Lewis and Clark National Historic Trail that is inclusive of both Tribal and non-Tribal perspectives accompanied by a letter attempting to persuade Trail administrators to adopt the symbol.
A Thousand Celilos	Intermediate (Grades 4–5)	An oral presentation, a classroom gallery walk, a student-authored play, a panel discussion with community representation, a school hallway "Street Fair" with student displays, or a school-wide "museum" exhibition based on findings of a research project focused on a local "place."
Exploring Your Community	Intermediate (Grades 4–5)	Student-led creation of records, modeled after those produced by Lewis and Clark expedition members and Native people living along the Lewis and Clark National Historic Trail, along with creation of a classroom library and archives incorporating various primary and secondary resource types representing a range of viewpoints. A booklet, play, documentary, webpage, visual display (e.g., diorama or exhibit), or a school culture fair.

Teaching	Grade Level	Examples of Potential Student Products
Sx^{w}iwis (The Journey)	Secondary	A cultural map of a small part of "Salish territory," the Bitterroot Valley, that is a work of art, as well as a source of knowledge, suitable for use as a teaching tool for younger students. An illustration evoked by an elder's story of relationship to a place. Clean up of a particular place followed by composition of an essay with illustrations or photographs that identifies and organizes knowledge, thoughts, and feelings evoked by the place. Dramatic interpretations of perspectives represented in Salish oral histories regarding the Lewis and Clark expedition and in Lewis and Clark journal entries about the Salish people. An essay on what traditions of hospitality communicate about us in association with a student-planned and hosted event that enacts hospitality protocols with invited guests.
Apsáalooke Basawua Iichia Shoope Aalaputtua Koowiikooluk	Secondary	A social action project requiring students to recognize injustice, explain its impact, devise an action plan and document the results of actions taken. A naming performance demonstrating understanding of a name's meaning and its cultural and personal significance, as shared through the oral tradition in a public context and through writing. An ethnographic research presentation discussing how the ethnographic procedures helped a student team to better understand a group of people, how the study may have changed or improved their thinking, in addition to incorporating a translation of a verbal recording into an ethnopoetic interpretation. A historical-photograph research presentation involving examination of a specific photo, the photographer's background, the time period and contextual influences, the purpose of the photo, and the public's reaction to it. A cultural-photograph poster presentation analyzing a group of photos to capture the essence of a specific cultural group.

Teaching	Grade Level	Examples of Potential Student Products
Apsáalooke Basawua Iichia Shoope Aalaputtua Koowiikooluk (Cont.)	Secondary	Performance of a student-composed poem or song lyrics that communicate a social commentary. A special leadership event planned, organized, and hosted by students where each student gives a brief leadership speech, receives a leadership award, and presents a gift to an honored guest who has contributed to his/her success.
Tribal Legacies of Pathfinding	Secondary, Postsecondary	A digital piece using a presentation application of choice (EdCanvas, Prezi, Symbaloo) focused on the examination of primary documents (journal entries, archived letters, literary accounts (non-fiction), and Web-based scientifically-acclaimed research. A final 3-dimensional project that reflects understanding of the Lewis and Clark expedition based upon the study of cartography, geology, ethnobotany, and human adaptive physiology. A student journal interpreting each key component of the Honoring Tribal Legacies curriculum (cartography, geology, ethnobotany, and human adaptive physiology) using either a digital or analog format that may incorporate songs, art, mixed media, prose, interview, and film.

Sun and Moons Weaving by sa' hLa mitSa (Dr. Susan Pavel).
Materials: Blanket board—red and yellow cedar, acrylic paint; Weaving—wool; Blanket pin—elk ivory, yew wood, acrylic paint.

This piece is a wonderful example of collaboration. Shaunte Bernal (Taos Pueblo) carved and painted the blanket board with the intent of sharing some of his insight about the moon's many faces and sun's centrality to our lives. His desire is for the viewer to ponder the title without being given further description. The weaving serves to complement and highlight the sky's colors. The collaboration thus shows the sky's movement and the solar system's activity.

sa' hLa mitSa (Dr. Susan Pavel)

Summary and Conclusion

We have used the analogy of weaving to portray the system of differentiated instruction. Weaving serves as a lens to see students as having a common need for: (a) affirmation, (b) contribution, (c) power, (d) purpose, and (e) challenge in their learning experiences (Tomlinson, 2003). At the same time, each student brings his or her own unique yarns—of varied colors, textures, density, and fibers—in the form of variations in prior knowledge and skills, strengths, preferences, needs, and interests (Tomlinson & McTighe, 2006). As educators, we work proactively to consider both the common and unique learning needs of each student as we prepare an environment that promotes growth in all areas—mental, physical, emotional, and spiritual—and leads to a state of health and wellbeing. As students arrive at our doorway, we provide them with diverse pathways to access high-quality *content* that will serve as the warp yarns of our weaving. The instructional *process* integrates diverse ways of knowing, ways of being, and ways of doing (Martin, 2008), as students make meaning of the content by analyzing, explaining, applying, and interpreting it through their weaving of the weft yarns. Extended engagement in the weaving together of content (warp) and processes (weft) results in an array of multidimensional *products* that demonstrate what each student has learned.

The differentiated instructional approach is not new; it has existed in Native American communities since time immemorial. Thus, it readily aligns with featured Honoring Tribal Legacies teachings. These teachings communicate a more balanced picture of the Lewis and Clark expedition as Native voices are brought into the storytelling. As Native ways of knowing, being, and doing are integrated into Honoring Tribal Legacies instruction, we see a plethora of pathways toward content, a wide array of instructional processes, and a range of examples of potential products that can be constructed to serve authentic purposes in real world contexts. Through differentiated instruction we see students maximizing their creative and critical thinking skills, a sense of belonging and accomplishment, and a capacity to "give back" as they grapple with issues that hold relevance in their own lives, while understanding the linkage of these issues to the broader world and their capacity to be leaders and agents of change.

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APPENDIX A

"WATERWAYS CONNECT US"

WATER EDUCATION RESOURCES IN STATES

ALONG THE LEWIS AND CLARK NATIONAL HISTORIC TRAIL

James Ekins

University of Idaho Extension

About the Author:
James Patrick (Jim) Ekins earned a bachelor's degree in Natural Resources Management from Western Carolina University, and a Masters in Collaborative Natural Resource Management and Volunteerism from the University of Oregon. He has worked in three national parks, on a research base in Antarctica, in the resort industry in Colorado and Oregon, and in wetland restoration for watershed councils in Oregon and Idaho. Before moving to Coeur d'Alene, he was the Director for Service-Learning and Internships for over five years at the University of Idaho in Moscow. In his spare time, he is pursuing a PhD in Conservation Social Sciences in social-ecological systems resilience and decision science; he also canoes, skis, runs, and backpacks with his dogs.

Introduction

In the era of Lewis and Clark, the importance of water quality and availability was always in the forefront. For all peoples, waterways were arteries of commerce and provided focal points for hunting, fishing, and other sustenance activities. The quality of surface water mattered, as it was the only available drinking water, but aside from early east-coast industrial impoundments and textile dye spills, anthropogenic negative impacts were almost unheard of, especially in what would be the western states. Lewis and Clark's expedition traveled on the rivers; the Tribes were knowledgeable about the tributaries and often their distant sources. People knew where to find good drinking water, and they named these places. They also knew where not to drink. English names for unpalatable springs or streams include "Badwater" or "Stink Creek." Indian names include the Cree, "askaw sipi saka hikan" ("Bad Stream Lake"), or "askow sipi Waska hikan kapasiwin" ("bad stream house camping place") (Fromhold, 2010). People inherently knew much about the water they all depended upon, because they were intimately involved in its use.

Fast forward to today, and many people just assume that water comes from a faucet. Many people do not know that the local creek is connected to larger and larger creeks and rivers and lakes, and that the very water they rely on is impacted by human activities and "natural" processes that may be happening locally or miles away. Transportation is primarily land-based, and commercial jets can get 33 members of an expedition across the country in six hours, flying in smooth air over the mountains, rapids, snow, heat, and river currents. Life has been made easier and more predictable through these technologies, but it has also resulted in disengagement with the natural world with negative human (Louv, 2008) and societal (Bookchin, 2007) health implications.

Educators and students can work together to re-build those connections, even in a technologically-driven world. But it often takes some extra effort and requires seeking out communities of interest with the right values, expectations, and objectives to suit the style and needs of each individual. Various ways to get reconnected with water resources, ranging from recreation to formal and non-formal learning opportunities focused on ecological restoration and water quality monitoring, are identified below. Educators are also encouraged to connect with Native American Tribes whose historic homelands were crossed by members of the Lewis and Clark expedition. Taking care of water resources is of utmost importance to Tribes and many have ongoing water projects. Visit the Tribal Legacy Project website, www.lc-Triballegacy.org to identify Tribes in your area and link to their websites.

Ways to Get Reconnected with Water Resources

- Recreation: local canoe and kayak clubs exist in many cities, and some community colleges and universities have outdoor programs that cater to providing programs about recreating on local waterways. Sailing, canoeing, swimming, fishing, and other similar activities promote leadership skills development and encourage Leave No Trace Principles (https://lnt.org/learn/7-principles). For scholarly work in this field, refer to the *Journal of Outdoor Recreation, Education, and Leadership* (http://digitalcommons.wku.edu/jorel/).
- Formal Learning: field experiences are one way to provide a direct connection between students and natural systems such as rivers and lakes. However, there are negative aspects of field trips to match every positive aspect (http://712educators.about.com/od/teachingstrategies/fl/Field-Trips-Pros-and-Cons.htm). Classroom and schoolyard experiences are essential as well, and can enhance the connection with the natural world.

Programs such as Trout in the Classroom (http://www.tu.org/connect/groups/trout-salmon-in-the-classroom-ticsic) and US Environmental Protection Agency's Water Science program (http://water.epa.gov/learn/resources/) are examples of in-class hands-on water-based projects.

Project WET, Water Education for Teachers, has multiple resources available for a fee, and provides robust educator training in a wide range of water-based hands-on activities (http://store.projectwet.org/downloadable-water-activities/native-waters-kids-activity-booklet-download.html).

- Non-formal learning:

  Volunteerism: Numerous volunteer opportunities are available to help protect water quality. Local communities often have stream cleanup days, and streamside or riparian restoration projects often need volunteers to help plant willows and shrubs to stop erosion. Local parks often have volunteer programs, as do area conservation organizations. Find volunteer organizations that also have an emphasis on education to provide the best learning environments.

  Volunteers are the backbone of national historic trails. The National Trails System Act encourages volunteers to take part in trail planning, to build and maintain trails, to conduct research, to map and promote the trails, to monitor and protect resources, to raise money for the trails— and they do. Many groups that support historic trails are divided into chapters so that local groups can respond to local issues. (National Trails Training Partnership)

  Citizen Science: Students and adults alike can participate in numerous citizen science initiatives, where ordinary people, with a little training, can collect highly valuable scientific data, and make observations about the world around them. Citizen science programs can run the gamut from bird- to galaxy-watching. A list of volunteer, citizen science water quality monitoring programs can be found through EPA's National Directory of Volunteer Monitoring Programs (http://yosemite.epa.gov/water/volmon.nsf/Home?readform).

  Ecological Restoration: restoring ecosystem services, or the benefits that all living things (including humans) gain from robust intact natural systems, is important to reverse effects of unsustainable, damaging activities. Many wetland, streamside, estuarine, lacustrine, and habitat restoration projects are underway throughout the Lewis and Clark Trail states,

and indeed, around the world. The Society for Ecological Restoration (SER) is one of many organizations that provide support and disseminate knowledge about functioning ecosystems and the restoration of injured systems; the SER Mission Statement is, "To promote ecological restoration as a means of sustaining the diversity of life on Earth and re-establishing an ecologically healthy relationship between nature and culture." The Society for Ecological Restoration, Northwest Chapter (SERNW) organizes Restoration Walks to introduce the public to notable restoration efforts: http://chapter.ser.org/northwest/. In addition, the Global Restoration Network hosts a list of volunteer opportunities worldwide: http://www.globalrestorationnetwork.org/volunteer/.

Other ecological restoration volunteer opportunities can be found below, listed by state. It is not a comprehensive list, so be on the lookout for additional opportunities.

Idaho

PCEI Restoration Project Volunteer Opportunities: http://www.pcei.org/restoring/projects/.

Selway-Bitterroot Frank Church Foundation Volunteer Opportunities: http://www.selwaybitterroot.org/volunteer-now/.

Illinois

The Field Museum Ecological Restoration: http://www.fieldmuseum.org/science/research/area/science-action/communities/ecological-restoration.

Emiquon Floodplain Restoration: http://www.nature.org/ourinitiatives/regions/northamerica/unitedstates/illinois/placesweprotect/emiquon.xml.

Lake County Forest Preserves Volunteer Opportunities: http://www.lcfpd.org/involved/index.cfm?fuseaction=volunteer.view.

Iowa

Iowa Department of Natural Resources Volunteer opportunities:

http://www.iowadnr.gov/InsideDNR/VolunteerOpportunities.aspx.

Kansas

Kansas City WildLands Ecological Restoration:

https://www.bridgingthegap.org/event/kansas-city-wildlands-ecological-restoration/.

Missouri

Mid Missouri Volunteer Ecological Restoration Network:

http://horthell.weebly.com/.

Montana

University of Montana Society for Ecological Restoration:

http://www.cfc.umt.edu/UMSER/.

Nebraska

The Prairie Ecologist Volunteer Opportunities, Platte River Prairies:

http://prairieecologist.com/2011/12/22/volunteer-opportunities-platte-river-prairies-nebraska/.

North Dakota

North Dakota Parks and Recreation Department Volunteer Opportunities:

http://www.parkrec.nd.gov/information/parks/volunteering.html#vip.

Oregon

Institute for Applied Ecology:

http://appliedeco.org/.

City of Portland Parks and Recreation Friends of Natural Areas:

http://www.portlandoregon.gov/parks/article/146080.

Lomakatsi Restoration Project:

http://lomakatsi.org/full-circle-schools-restoration-ecology/.

South Dakota

South Dakota Game, Fish, and Parks Volunteer Opportunities:

http://gfp.sd.gov/state-parks/volunteer/default.aspx.

Washington

University of Washington Restoration Ecology Network Volunteer project list:

http://depts.washington.edu/uwren/volunteer.html.

Washington Department of Ecology Volunteer Opportunities:

http://www.ecy.wa.gov/services/ee/vol.html.

Water Quality Monitoring: While water- and natural-resources agencies hire professionals to do water quality monitoring, these programs are usually insufficient to collect data on areas of known hotspots, large rivers, and big lakes. Volunteers pick up the smaller creeks and rivers through volunteer water quality monitoring programs, and become stewards of these areas. Each state along the Lewis and Clark Trail has one or more of some sort of volunteer water quality monitoring program. Some of these are administered through state or local governmental agencies. Others are operated by non-governmental organizations (NGOs), community groups, or school districts. A sampling of volunteer, citizen-science, water quality monitoring programs along the Lewis and Clark Trail are listed below, by state. This is not a comprehensive list, as programs are developed on a continuing basis.

Idaho

PCEI Adopt a Stream:

http://www.pcei.org/aas/.

IDAH2O Master Water Stewards:

http://www.uidaho.edu/cda/idah2o.

Idaho Department of Environmental Quality Citizen Volunteer Monitoring Program:

https://www.deq.idaho.gov/media/1060462-citizen_volunteer_monitoring_program.pdf.

Idaho Sierra Club Water Sentinels:

http://www.idaho.sierraclub.org/#!boise-watershed/c1vw1.

Lake Pend Oreille Waterkeeper, Citizen-Based Water Quality Monitoring Program: http://www.lakependoreillewaterkeeper.org/water-quality-monitoring-program.html#.VAnlnvmwLFA.

Illinois

Illinois Volunteer Lake Monitoring Program: http://www.epa.state.il.us/water/vlmp/index.html.

Sierra Club River Monitoring Project, Illinois: http://illinois.sierraclub.org/rpg/watermonitoringproj.htm, said to be coming soon.

Illinois RiverWatch Volunteer Stream Monitoring Program: http://www.ngrrec.org/Riverwatch/.

Iowa

Iowa Water Sentinels: http://vault.sierraclub.org/watersentinels/map/iowa.aspx, accessed September 20, 2014.

IOWATER, Iowa's Volunteer Water Quality Monitoring, Iowa Department of Natural Resources: www.iowater.net.

Izaak Walton League of America, Linn County Chapter, Save Our Streams: http://yosemite.epa.gov/water/adopt.nsf/d850a81d7b0bcf638525730f00557262/bfb51eea205f505f852567eb0065301a!OpenDocument.

Kuemper Catholic Grade School Sixth Grade

Maquoketa River Water Quality Team Lake Delhi Restoration Project: http://www.lakedelhi.com/.

Kansas

Kaw Valley Heritage Alliance, StreamLink: http://www.kvha.org/.

Missouri

Missouri Stream Team Volunteer Water Quality Monitoring Program:

http://www.mostreamteam.org/.

Greenway Network, Inc., Dardennne Creek Wetlands and Watershed Project:

http://www.greenwaynetwork.org/index.php.

Montana

Blue Water Task Force – Gallatin Watershed:

http://www.bluewatertaskforce.org/.

Flathead Basin Commission Volunteer Monitor Program:

http://flatheadbasincommission.org/.

Montana Watercourse:

http://mtwatercourse.org/monitoring/.

Nebraska

Nebraska Wildlife Federation Adopt A Stream Program:

http://www.nebraskawildlife.org/education/adopt-a-stream/.

North Dakota

River Keepers:

http://www.riverkeepers.org/index.php/projects/description/category/water-quality-monitoring.

Oregon

Oregon Department of Environmental Quality Volunteer Monitoring Program:

http://www.deq.state.or.us/lab/wqm/volmonitoring.htm.

South Coast Watershed Council:

http://currywatersheds.org/.

Columbia Riverkeeper Water Quality Monitoring Program:

http://columbiariverkeeper.org/water-quality/water-quality-monitoring/.

Willamette Riverkeeper Volunteer Water Quality Monitoring Program:

http://www.willamette-riverkeeper.org/WRK/waterquality.html.

South Dakota

Citizens Monitoring:

http://sdlakesandstreams.com/.

Washington

Bellevue Stream Team:

http://www.bellevuewa.gov/stream_team.htm.

Clark County Volunteer Monitoring Program:

http://www.clark.wa.gov/environment/stormwater/streamhealth/monitoring.html.

Coho Smolt Trap Monitoring Stream restoration vegetation and structure monitoring:

http://www.midsoundfisheries.org/.

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National Trails Training Partnership.

http://www.americantrails.org/resources/fedland/nht06elkinton.html.

Source:

http://docisto.info/view.php?id=museums.alaska.gov/EightStars/src/activities/intermediate1.pdf&k=customize a flag, slide 4. See also:

http://www.metisnation.org/media/376268/gfbf_final_web.pdf.

APPENDIX B

Lewis & Clark Tribal Legacies
Curriculum Development Project

Flag Curriculum
by

Lindsey X. Watchman

About the Author

Lindsey X. Watchman (Umatilla/Walla Walla)

Indian Name: Patéewas

I graduated from Chemawa Indian School in 1990, and then enlisted in the U.S. Air Force during the Persian Gulf War, serving stateside and overseas from 1991–1998.

> Did you know? Before heading to boot camp, ***every man or woman*** wishing to serve its nation must agree (twice) to a solemn oath to defend the homelands [*and flag*] of the United States.

And for many Native American veterans…an additional, implicit oath is *concurrently rendered:* to defend our Tribal homelands (aka "reservations"). So at nineteen years old, ***I swore to protect both*** the U.S. flag and the Confederated Tribes of the Umatilla Indian Reservation flag—where I am an enrolled member.

> Did you know? There are 566 sovereign Tribal Nations throughout the United States . . . and each of these nations has designed it own Tribal flag, crest or seal.

National flags may visually represent their peoples' values, history, language and even geography. Every symbol, stripe, and color is carefully selected. You'll recognize these components within this curriculum as you do your research on the U.S. flag and a Native American flag.

After an honorable discharge, I chose the closest university to my reservation . . . Eastern Oregon University, where I earned a Bachelor's degree in Philosophy, Political Science, and Economics. Nine years later, my eldest child graduated from high school, so I returned to school earning a Master's Degree in Education in Curriculum and Teaching from the University of Oregon. Theoretically, I was now prepared to be a middle/high school social studies teacher.

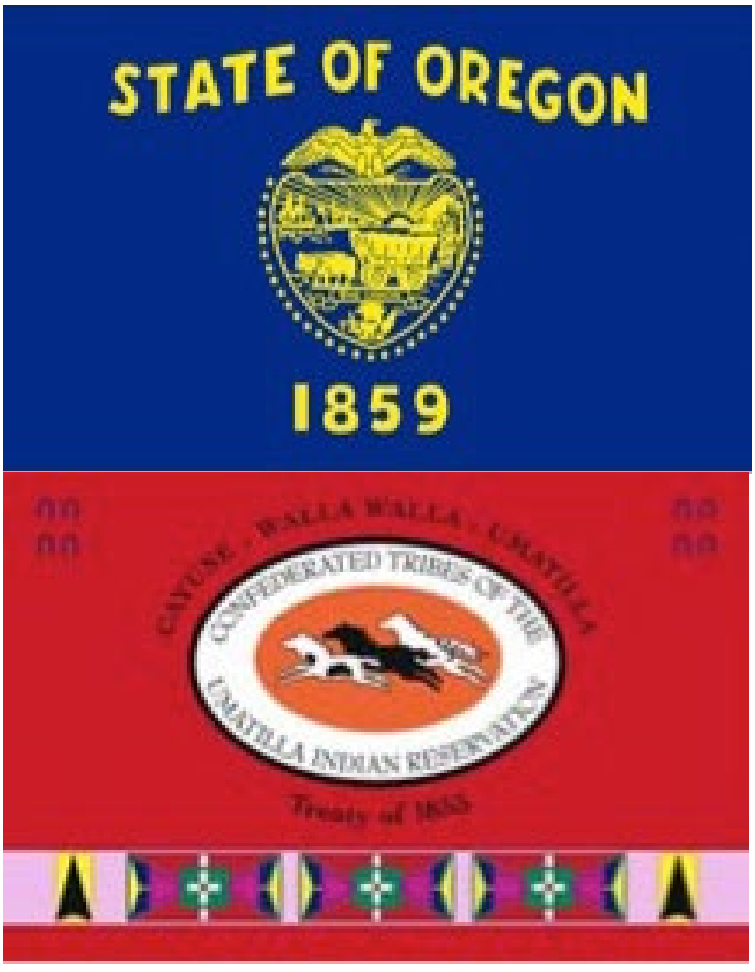
I have been involved in Indian Education for nearly two decades. I currently manage a pilot grant

from the U.S. Office of Indian Education to strengthen educational collaborations between the Confederated Tribes of the Umatilla Indian Reservation, the State of Oregon, and local school districts. I am a proponent of charter schools, project-based learning, language immersion, and utilizing a culturally-responsive and relevant curriculum pedagogy.

Note to Teachers:

A valuable, hands-on context / content activity, and an opportunity to check for understanding, is the task to develop and design an individual, group, classroom, or school flag that incorporates one's environment into it.

Lastly, for all who may consider utilizing this curriculum, or any portion thereof…please know you are welcome to edit, enhance, and deviate from this model—I ask only that *you share your version forward.*



Lewis and Clark Tribal Legacies
Curriculum Development Project

Tribal Flag Curriculum

Anticipatory Set:

Flags are keys to their owners' identities—essentially non-verbal enshrinements of historical facts. They highlight the collective values of a group of people, as well as the land they occupy. The emblematic shapes and colors chosen for use on a flag transcend literal references, and they imbue a specific civil authority under the flag's guise.

During the long era of geographical exploration and discovery by land and sea that began in Europe in the early fifteenth century, the mere hoisting of a banner on a flagstaff was sufficient (from the claimant's point of view) to claim ownership of a land and its natural resources, as well as to summon the allegiance of all of its inhabitants to a new ruler or government.
According to Lydia Whirlwind Soldier, in her publication "Lewis and Clark Journey: The Renaming of a Nation," specific purposes of the expedition were exercised and witnessed from the outset:

> On their way up the river, Lewis and Clark meet the Kickapoo, Osage, Oto, Ottawa, Ponca, Arikara, Missouri, and Yankton nations: the peoples of what is now Missouri, Kansas, Nebraska, and South Dakota. Lewis and Clark deliver speeches, express the wishes of the government. Peace medals are given, and paper chiefs are selected for each Tribe. They tell the Tribes that the land belongs to the United States, to their "Great White Father" who lives in the east. Shotguns and cannons fire from the endless arsenals to show the father's power. **A Yankton [Sioux] newborn is wrapped in the U.S. flag, and paternalism for Native Tribes is born.** [emphasis mine]

At the time of Lewis and Clark's epic journey (1803–1806) there were only seventeen states in the Union.
Thus, the version of the American flag (at left) was carried by Lewis and Clark during their expedition as they met and interacted with the Native American Tribes that assisted them along the way.

Flags of various sizes were offered or traded to Tribal Chiefs as tokens of good will, and to symbolize the new relationship to be formed between the U.S. Government and North America's aboriginal inhabitants.

To this day, this practice of using flags is still employed. Modern-day examples include the United States moon landing in 1969 and purposeful planting of the astronauts' flag. In 2007, Russia sponsored a dive 2.5 miles underwater and planted their national flag in a waterproof capsule to lay claim [symbolically, not legally] to the Arctic floor in hopes of securing the Arctic's potential motherlode of natural resources . . . namely oil and gas.

An underwater flag? A flag on a moon where no one currently lives? Why would these things occur? Flags must mean something. Flags must have value.

After completing this lesson on flags, students will become aware that flags are not mere cloth, and flags are not merely artistic expressions. Flags represent so much about a place, a people. Every symbol on a flag has a purpose, and even the colors have a meaning.

We will begin with breaking down the components of the United States flag, then a State flag, and finally a Tribal national flag.

Learning Objectives:

This curriculum applies to state or common core standards in several disciplines, such as: history, social studies, geography, civics and art. It can be delivered to elementary, middle, and high school grade levels and beyond. The topic of flags applies to every one (as constituents of one or more socio-political entities). The topic of flags, their development, the process of approval, and the symbolic meaning of each is a case study of a people, of their history, and their connection to a place…often, the very intimate place they call home. Nearly every nation of a people has adopted a flag that represents who they are. Lastly, a flag can also symbolize a nation's sovereignty.

In this lesson, SWBAT (i.e. students will be able to):

1) describe the history, design (symbols), colors, and adoption of the U.S. flag.
2) summarize the history, design (symbols), colors, and adoption of a state flag.
3) present the history, design (symbols), colors, and adoption of a local, Tribal nation's flag.
4) design a new flag incorporating personal and group values.
5) identify the use(s) of flags during the Lewis and Clark Expedition.
6) articulate the recognition that a national flag is an example of sovereignty

Assessments:

This curriculum contains a variety of individual, group, and classroom activities. Assessments include individual and group participation observation, pre and post-knowledge surveys, individual research efforts, and presentations of findings.

Finally, grade and learning-level appropriate accommodations are made through the various versions of the worksheets, as well as research and presentation requirements.

State / Common Core Standards Met:

History, art, social sciences, civics, and geography.

Levels: K–5 (elementary) 6–8 (middle school) 9–12 (high school)

Step-by-Step Procedures:

Read the anticipatory set and the lesson objectives (above) so that students will be aware of the new topic and know where we will be heading throughout the lesson.

Part I – UNITED STATES FLAG

Activity #1 Individual Activity. Open-ended background knowledge survey.

Directions: Students are given 7–10 minutes to complete personal responses to the questions below (via the worksheet).

This serves as a pre-topic survey of background knowledge, and can then be incorporated as open-ended questions on the post-assessment.

Questions:

1. In your opinion, what does a flag represent? What is its purpose?
2. What feelings do you get when you see the American flag (also known as "Old Glory") waving in the wind?
3. Do you think "values" are incorporated into the U.S. flag? How?
4. Do you associate with another flag? If so, explain which one and how.
5. How can a flag represent a nation of people and the nation's sovereignty?

Activity #2 Classroom Activity. Open-ended background knowledge survey.

Directions: Teacher will ask students to share with the class their responses to the open-ended background knowledge survey. Class discussion will take place for 10–15 minutes.

Teacher will write student comments on the blackboard for others to read, consider and discuss. This becomes our "group baseline" of knowledge. Students will thus be primed for new learning content.

Activity #3 Individual Activity. United States flag component pre-assessment.

Directions: Students will be provided 10 minutes to complete the United States flag component pre-test. Scores shall be recorded, and these will serve as a baseline for the same, or similar, post-curriculum assessment. Students will turn these in.

Lecture: It is now time to provide learning-objective content as it relates to the American flag. Use the attached "U.S. Flag" fact sheet. The information shared here will answer the pre-assessment questions.

United States Flag
component pre-assessment

Name: _____

Directions: Fill in the blanks with an answer to the best of your knowledge.

1. Who is credited with sewing the first American flag? _____

    a. What year? _____

2. What year did Congress approve the first flag? _____

    a. What day of the year is observed as Flag Day? _____

3. How many horizontal stripes are there on the current American flag? _____

    a. What colors are they? _____ and _____

    b. What do the stripes represent? _____

    c. What do these colors signify? _____ and _____

4. How many stars are on the current American flag? _____

    a. What does each star stand for? _____

5. Does the blue field behind the stars mean anything? _____

6. The flag is displayed daily from _____ to _____, unless it is lighted.

7. The flag is flown at half-staff to show _____.

8. Why is the flag folded into a triangle? _____

_____.

9. What is the proper method of disposing an old flag? _____

_____.

10. What other events / holidays during the year do we acknowledge the U.S. flag?

    a. _____ c. _____

    b. _____ d. _____

United States Flag
component pre-assessment

Name: ANSWER KEY

Directions: Fill in the blanks with an answer to the best of your knowledge.

1. Who is credited with sewing the first American flag? **Betsy Ross**

    a. What year? **May 1776**

2. What year did Congress approve the first flag? **1776**

    a. What day of the year is observed as Flag Day? **June 14th**

3. How many horizontal stripes are there on the current American flag? **13**

    a. What colors are they? **red and white**

    b. What do the stripes represent? **the original 13 colonies**

    c. What do these colors signify? **red: hardiness and valor / white: hope and purity**

4. How many stars are on the current American flag? **50**

    a. What does each star stand for? **each state in the Union**

5. Does the blue field behind the stars mean anything? **a new constellation**

6. The flag is displayed daily from **sunrise** to **sunset,** unless it is lighted.

7. The flag is flown at half-staff to show **grief for lives lost.**

8. Why is the flag folded into a triangle? **it is the shape of the cocked hats worn by soldiers of the American Revolution.**

9. What is the proper method of disposing an old flag? **it should be destroyed in a dignified way, preferably by burning**.

10. What other events / holidays during the year do we acknowledge the U.S. flag?

    a. Veterans Day c. **Memorial Day**

    b. **Independence Day** d. _____

Part II – STATE FLAG

Anticipatory Set:	Not only do countries adopt national flags, typically their smaller, internal states do so as well. Each of the 50 United States of America has adopted a state flag, which represents each state's distinct people, land, history and sovereignty.
Activity #4	Individual Activity. Research a State flag.
Directions:	Now having reviewed the history, design (symbols), colors, and adoption of the United States flag, let's do the same for a state flag. This can be the state where we currently live, the state in which we were born, or perhaps a state where we wish to retire . . . your choice. Students are to select and research a state flag, provide a picture, and describe its history, design (symbols), colors, and adoption, using the provided worksheet. This can be accomplished individually, in pairs, or in groupings of four. Presentations may be given to the entire class as time allows.
Accommodation:	Some students may have recently migrated from another country. Allow such students to do research on their country's flag, if they so choose. Further, since most U.S. students have European heritage, they may wish to choose a European country's flag to research (and share), in lieu of a state flag.

State Flag Research Worksheet

Name: _____

1. Name of the state whose flag you are researching. _____.

2. What year was your state formally admitted into the Union? _____.

3. What year was its flag formally adopted? _____.

4. Describe any symbols included on the flag. _____

_____

_____

_____.

5. Are there any animals on the flag? _____ If so, why? _____

_____.

6. Are there any plants on the flag? _____ If so, why? _____

_____.

7. Is there any writing on the flag? _____.

8. What does the writing mean? _____.

9. Are there any numbers? _____ What do the numbers mean? _____.

10. What colors are used? _____.

11. Do the colors used mean anything specifically? _____

_____.

12. Any other information (or perhaps controversy) surrounding the state flag?

_____

_____.

Part III – Tribal FLAG

Anticipatory Set: Did you know that there 566 Federally-recognized Native American Tribes in the United States today?

Most of these Tribal governments have only recently (within the past 30 years or sooner) designed and approved a Tribal national flag that represents their people, land, history, and values.

Even here, the flag serves well as an example of sovereignty.

Activity #5 Group Activity. Research a local Tribal flag.

Directions: Students will be grouped into fours (4) and are to select and research a local Tribal nation flag (in their state, if possible).

Groups will present to the entire class a picture of the flag, describe its history, design (symbols), colors, and adoption. Hint: find the Tribes in your state, then go to their website for information about their flag.

Groups will select a speaker(s) who will present their findings to the rest of the class.

Use the Tribal flag worksheet provided.

Tribal Flag Research Worksheet
Name: _____

1. Name of the Tribal Nation whose flag you are researching. _____.

2. What date/year was the Tribal flag formally adopted? _____.

3. Describe any symbols included on the flag. _____

_____

_____

_____.

4. Are there any animals on the flag? _____ If so, why? _____

_____.

5. Are there any plants on the flag? _____ If so, why? _____

_____.

6. Is there any writing on the flag? _____.

7. What does the writing mean? _____.

8. Are there any numbers? _____ What do the numbers mean? _____.

9. What colors are used? _____.

10. Do the colors used mean anything specifically? _____

_____.

11. Any other information (or perhaps controversy) surrounding the Tribal flag?

_____

_____

_____.

Tribal Flag Research Worksheet
Name: EXAMPLE

1. Name of the Tribal Nation whose flag you are researching. **The Confederated Tribes of the Umatilla Indian Reservation (CTUIR).**

2. What date/year was the Tribal flag formally adopted? **May 2002.**

3. Describe any symbols included on the flag. **The strip at the bottom is similar to beaded decorative strips on what have come to be known as Chief's blankets, which were often carried, worn or adorned by horses carrying prominent leaders or headmen. Within the strip is the butterfly design or hourglass lying on its side with a square in the center to represent people, men and women, boys and girls. Inside is a cross which can be interpreted as a star, the four cardinal directions, or as the four elements – air, water, fire and earth.**

4. Are there any animals on the flag? **Yes** If so, why? **There are four hoof marks in the top left and right corners of the flag. There are three horses, one for each Tribe in the confederacy. Each is a different breed (a paint, a solid dark, and a speckled) to remind us of the once great wealth measured by horses. At the time of Lewis and Clark, the Cayuse had amassed and cared for over 10,000 horses. We received our first horse pair in early 1700.**

5. Are there any plants on the flag? **No** If so, why? _____.

6. Is there any writing on the flag? **Yes. "Treaty of 1855."**

7. What does the writing mean? **A reminder of the year that our treaty was signed with the U. S. government, which formed the reservation.**

8. Are there any numbers? **Yes** What do the numbers mean? **Year treaty signed.**

9. What colors are used? **The background color is red.**

10. Do the colors used mean anything specifically? **The red symbolizes sacrifice, bloodshed, and courage.**

11. Any other information, or controversy surrounding the Tribal flag? **The first flag was on a yellow background with one horse, and became a target; however, it also moved forward a dialogue. Changes were then made following the results of a community survey. The new design was formally voted on by the General Council (2001) and adopted by a Board of Trustees resolution in 2002.**

Part IV – CREATE YOUR OWN FLAG

Activity #6 Individual and Group Activity. Design a new flag.

Directions: Students will spend 3 minutes individually reflecting on what they feel are the most important symbols and/or values for use on a flag.

Colors to use should also be considered, and a meaning assigned to each.

Students will be grouped into fours (4). In their groups, students will share out and discuss their individual values. Utilizing a consensus or democratic method of approval, the group will determine which ideas, symbols, and colors will be incorporated into their group flag.

Students will use the flag development worksheet as a guide. Groups will present to the entire class a hand-drawn picture of the flag, describe its history, design (symbols), colors, and adoption process.

Guidelines:

A flag should be simple, readily made, and capable of being made up in bunting; it should be different from the flag of any other country, place, or people; it should be significant; it should be readily distinguishable at a distance; the colors should be well contrasted and durable; and lastly, and not the least important point, it should be effective and handsome.

— National Flag Committee of the Confederate States of America, 1861
[Quoted in William John Gordon, *Flags of the World, Past and Present: Their Story and Associations* (London and New York: F. Warne, 1915), 197.]

According to flag enthusiast Ted Kaye, there are Five Basic Principles of Flag Design:

1) the flag should be so simple that a child can draw it from memory;
2) the flag's images, colors, or patterns should relate to what it symbolizes;

3) limit the number of colors to three, which contrast well and come from the standard color set;

4) never use writing of any kind or an organization's seal; and,

5) avoid duplicating other flags, but use similarities to show connections.